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it not destroy and replace the church? The Church believed that its safety required the overthrow of the Republic and the undoing of the Revolution. The Revolution and its child, the Republic, were equally convinced that safety could be obtained only by destroying the power of the Church, if not the Church itself.

Just as Jeroboam realized that the people of Israel could not long be loyal to his kingdom if they continued to go Jerusalem, a foreign capital, to worship, so the revolutionists felt that the Republic was insecure as long as its citizens owed allegiance to a foreign pontiff; and like Jeroboam the revolutionists essayed to create a new, a national patriotic religion. The worship of reason, the worship of the Supreme Being, and the system of revolutionary festivals each abode their destined hour and went their way, while others were still-born. The *Culte Décadaire* was a purely political religion and fostered by Merlin of Douai and his fellow-directors from October, 1798, to July, 1800. It was in a measure a revival of the old system of Revolutionary festivals established in connection with the Revolutionary calendar during the Terror. Theophilanthropy was the longest-lived of these transient religions. It was invented by Chemin, a Parisian bookseller and freemason, and by Valentin Haüy, the famous friend and benefactor of the blind, in the winter of 1796-1797. Under the patronage of the director Larévellière-Lépeaux it secured official recognition. Its vogue was chiefly in Paris and in a few cities of the provinces, but it had ramifications in foreign countries, not excepting the United States, where the French of Gallipolis in Ohio and Thomas Paine each showed an active interest in it. It fell under the ban of the law in October, 1801. Thanks to MM. Aulard and Mathiez, we now possess satisfactory accounts of the different attempts of the Revolution to create a religion.

GEORGE M. DUTCHER.

*The Life of Nathaniel Macon.* By WILLIAM E. DODD, Ph.D. (Raleigh, N. C.: Edwards and Broughton. 1903. Pp. xvi, 443.)

PROFESSOR DODD'S book is a welcome contribution to American political biography. As he tells us in the preface, it is the first comprehensive life of Macon yet attempted. While this famous North Carolinian is not accounted a great statesman, still his long public career during the formative period of our nation, his thirty-seven years of conspicuous service in Congress, his position as favorite representative of North Carolina, his relation to the secessionist school and to the great sectional struggle, his independence, and his Randolph democracy render his biography a work of much more than local or passing interest.

Professor Dodd has dealt with the subject very acceptably. The style, marred only by an occasional sentence that is loose, awkward, or obscure, is prevailingly clear, careful, and engaging. The material is drawn in part from published sources, but quite largely from manuscript letters and records. These sources, scattered and on many points scanty,

seem to have been used judiciously and to good advantage. In scope the book is more than a mere chronicle of events in Macon's life; it embraces as a background for its peculiar subject not a little of national history from the Revolution to the accession of Jackson, and more especially of North Carolina history as related to national affairs and to Macon's career. The author's attitude is temperate and scholarly, but sympathetic. He emphasizes, as cardinal points in Macon's political character, his integrity, his insistence upon economy, his ardent local patriotism, and his belief in democracy. He finds Macon's best expression of political faith in his declaration that "In proportion as men live easily and comfortably, in proportion as they are free from the burdens of taxation, they will be attached to the government in which they live" (p. 288). Macon's speech on the repeal of the Judiciary Act, printed in an appendix, is pronounced "the longest and most characteristic speech of his congressional career" (p. 404). Professor Dodd's general estimate of Macon is indicated by the following sentences from his concluding pages: "His place in history must be determined by his relations to the South as a distinct section of the nation. He believed . . . that next to the State the South had the first demands on his service . . . Macon must be regarded as Randolph's counterpart in founding the creed of the secessionists; he was a stronger and more influential man than 'his brilliant but flighty friend of Roanoke' . . . He was a Southern statesman in the sectional sense . . . *He actually believed in democracy*" (pp. 400-401).

In conclusion some matters of detail call for a word of comment. For instance, the Missouri Compromise line is given as "36 degrees 40 seconds" (p. 318). We read that "Importation of foreign slaves into the United States had been prohibited by the Constitution after January 1, 1808" (p. 212). We may question whether Monroe was "an exceedingly wise and able President" (p. 299) and Van Buren "the ablest of our public men of the second order" (p. 391). Still more may we dissent from the opinion that the slavery struggle culminating in the Civil War was merely a matter of dollars and to be explained on economic grounds alone (pp. 103, 213). Certainly it is a little surprising that Macon's speech upon the proposed government for newly-purchased Louisiana is not mentioned, while his opinions and utterances upon matters of much less present-day or permanent interest are given due attention.

PAUL S. PEIRCE.

*The Lower South in American History.* By WILLIAM GARROTT BROWN. (New York: The Macmillan Company. 1902. Pp. xi, 271.)

THIS volume is made up of eight papers. The substance of the first three was given as "public lectures at Harvard University and at various Southern colleges". The next three were published originally in *The Atlantic Monthly*, and only the last two appear for the first time. The